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Queſt. 1. *Pray the meaning of that difficult place, in Acts 7. 43.* "Yea, ye took up the Ta-"bernacle of *Moloch*, and the *Star* of "the God *Rempham*, figures which ye made to Wor-"ſhip them? *What was* Moloch? *And how do ye reconcile it with* 5. *Amos* 25. 26. "Ye have born the Ta-"bernacle of this *Moloch*, and *Chiun* your Images, the "the Star of your God, which ye made to your "ſelves.

Anſw. Let's firſt, if we can, find out who this *Moloch* ſhould be, who appears in ſo many ſhapes and names, both in Sacred and profane Hiſtory, grinning through a black Cloud, as *Cowly* deſcribes him, which may be applied to the obſcurity, as well as Terror of this very *antient Idol*. And 1ſt. For his *Name*, it's varied into, *Malach*, *Malcham*, *Melech*, *Melcom*, *Milcom*, *Molech*, *Moloch*. *Molchom*. We find it writ *Malach*, in the famous Inſcription, ΑΓΑΙΒΩΑΩ καὶ ΜΑΛΑΧ-ΒΗΛΩ, yet remaining at *Rome* in the *Farneſian Gardens*; and in the ſame manner in that puzling anſwer that *Lucian* got from the falſe Prophet [MALACH, the Son of *Sabadalach*, was another *Atys*] which ſome other time we may take occaſion to explain) It's call'd *Malcham*, *Zeph.* 1. 5. "That ſwear by the Lord and *Malcham*, 2 *Kings* 17. 31. He's *Melech*, in compariſon. "The *Sepharvites* "burnt their Children in the Fire to *Adrammelech* and "*Anammelech*. They fear'd the Lord, and ſerv'd their own Gods, as the *Samaritans* did before 'em. Thoſe words ſignifying no more, as Learned men are of Opinion, than *magnificent* and *anſwering*, or *oraculous* King or *Moloch*, from the addition of אדר and ענה: and their way of worſhip farther clears it; Idols, together with God, as thoſe before, who ſwore the *Lord* and *Malcham*, and by *Human Sacrifices*, proper to *Moloch*. He's ſtill *Melcom*, 49 *Jerm.* 1. "Concerning the *Ammonites*, why doth their King inherit *Gad*; in the Original MELCOM, the ſame doubtleſs with *Milcom*, 1 *Kings* 11. 5. There call'd the abomination of the *Ammonites*; as both with *Molech*, as is plain from the 7th *v.* of the ſame Chap.; for what is [*Milcom*, the abomination of the *Ammonites*] in the 5th *v.* is *Molech*, the abomination of the children of *Ammon*] in the 7th, eaſily varied thence to *Molech*, as 'tis written in both the Texts in controverſy; tho the 70 has *Molchom* in ſome places, as 2 *Kings* 12. 30. and in the ſame Hiſtory, 1 *Chron.* 20. 2.

The Original of all which Names is generally thought to be from the Root מלך, he Reign'd; denoting authority and power (whence 'tis moſt commonly render'd ἄρχειν by the ſeventy) and as ſuch, attributed to the *true God*, whoſe is the *Kingdom* and *power*, and who alone is *King* of *Kings*, tho afterwards by the *mimical* ſpite and *pride* of the *Devil*, applied to himſelf and his own Idols. But Learned men have thought it reaches further, the forementiona'd root, as *de Dieu*, and *Hottinger* obſerve, ſignifying to *Worſhip*, in the *Ethiopic* Language, a branch or dialect of the *Hebrew*, all the Antient *Eaſtern* Kings being Ador'd and Worſhipped by their ſubjects as Earthly Gods, which perhaps was one of the firſt Originals of *Idolatry*, which Adoration is yet practiſed in thoſe parts, particularly in *Perſia*, and other Countries; and from whence probably the Name אלהים applied to Princes in Holy Writ; and in this ſence the antient Name of *Hercules* [*Melcarthus*] may, as another Learned Critick Judges, be moſt properly underſtood; for God, or Patron, rather than the King of *Carthage*, which ſeems favour'd by *Ovids* Tale of the *Theban Melicerta*, Grandſon of the *Phœnitian Cadmus*, who according to him was admitted among the Gods.

This for the *Name*, now for the *Thing*, or *Perſon*. Some think this *Moloch* was the *Sun*, others *Mercury*, moſt *Saturn*, &c. Our Opinion is, That he was the ſame with 1. *Bel*, or *Baal*. 2. *Saturn*. 3. *Jupiter*. 4. *Apollo*. 5. *Baal-Peor*, as he with *Priapus*, *Bacchus* and *Mercury*. Nay, 6. *Venus-Juno-Luna*. 7. *Mars*. 8. *Anubis*. And there's enough of 'em, and many will think too many, and that we aſſert more than we can prove. But we deſire 'em to ſuſpend their Judgments; for we believe he might be ſtill more than all theſe: And 'tis not improbable but that under this *Moloch* may be included ſome great King, ſeveral Famous men, any ſort of Idol, and laſtly, the Devil himſelf, the *Father of Idolatry and Confuſion*; and if the Heathen *Prieſts* thus jumble all their Gods together, we can't help it. 1. He was the ſame with *Bel* or *Baal*, as appears, 1. From their *Names* ſignifying alike, *Lord* or *King*. 2. Their Sacrifices, both *humane*, as is too notorious to want proof. 3. From Divine Authority, they being *often joyned* in Scripture, and placed as *explanatory of each other*, 1 *Zeph.* 4. "I'll "cut off the Remnant of *Baal*; and *v.* 5. and them "that ſwear by the Lord and *Malcham*: and more plainly by comparing *Jer.* 19. 5. with 32. 35. in the former, "They have built alſo the High-places of *Ba-*"*al*, to burn their Sons with fire for burnt-offerings "unto *Baal*, which I commanded not: and this in the "Valley of the Son of *Hinnom*, v. 6. In the latter, "And they built the high places of *Baal*, which are in "the Valley of the Son of *Hinnom*, to cauſe their Sons "and their Daughters to paſs through the fire unto "*Molech*, which I commanded them not. 5. From Human Authority. The Inſcription before-mentioned, and Teſtimonies of Authors below, which affirm *Bel* and *Saturn* the ſame, who will now in the 2d place be proved the ſame with *Moloch*, 1. From their way of Worſhip, as before, *Saturn*'s Altars having been always infamous for Human Sacrifices, the original perhaps of that Fable, *that he devoured his Children*. 2. Their Names, *Saturn* being thought to ſignifie much the ſame with *Moloch*, as is proved by that very learned perſon Dr. *Spencer*, *de Tabernac. Orig.* where he derives *Saturnus* from the word סטר, *Sater*, the Derivatives from which ſignifie *Regem*, *Pro-regem*, *Satrapam*, Kings, Vice-Roys, great Lords: And the word מסטרן, *Maſteranin* (whence, why mayn't our *Engliſh* Maſter be deriv'd, as well as *magiſter*) is us'd for the chief Governours, or *Prefects* of a Kingdom, wherein, as the Dr. obſerves, are all the Letters of *Saturn* to be found, the ס being only an *aſpir*, as is uſual in thoſe Languages, particularly in the [*Methurgman*] of the *Chaldees*, *Gen.* 42. 23. the *Interpreter* by which *Joſeph* ſpake to his *brethren*, now jumbled into [*Truchuman*, or *Drudgman*] among the *Turks* and *Eaſtern* Nations. 3. From their Tempers and Conditions, both croſs-grain'd ſowr old Fellows: and hence the *Jews*, who think themſelves under the particular influence of the Planet, have choſen a very ſuitable Patron. 4. From Teſtimonies of *Learned Authors*, which make *Saturn* the ſame with *Bel*, who has been prov'd the ſame with *Moloch*: So *Apolinarii* in his *C.* upon the *Pſalms*: "The *Greeks* call *Baal*, *Bel*; who, they ſay, is the ſame with *Saturn*. So *Damaſcius*, Φοίνικες καὶ Σύροι, &c. The *Phœnicians* and *Syrians* call *Saturn*, *Bel* and *Hel*; whence not improbably our old God *Hel*, formerly Famous in *Britain*, and the Father of our *Caſſibelinus* is ſometimes ſtiled *Hel*, or *Heli*, ſometimes *Bel* in ancient Writers (as a modern Author obſerves) which ſeems a confirmation of their Opinion, who think there's more in *Gefferys* ſtorys than is now generally believed, ſeveral other Names of our old *Britiſh* Kings being *Hebrew*, which therefore the poor Monk that told the Tales of 'em, could never invent.

And the ſame Author obſerves, that *Thallus*, an old Hiſtorian, makes *Belus* and *Kronus* the ſame: "Some, *ſays*

" *first be*, pay Divine Honour to *Kronus*, and Name " him *Baal*, or *Bel*, whom the *Romans* call *Saturn*; and add, That *Linus* introduced his Worſhip: an Argument it came from *Tyre*, and conſequently that *Saturn* was *Moloch*, *Linus*, as well as others, being a *Phœnician*. And what if the very Name Κρόνος, ſhould be of the ſame ſignification with *Baal Saturn*, and *Moloch*? As it certainly is, if Κόλχος be derived from it, which it may with an eaſie alteration, being writ Κάρχος by *Xenophon*, allude to the *Arabic Kavan*, which Dr. *Hyde*, in his Notes on *Pentſol*, thinks a miſtake of the *Arabic* writers, for *Kan* or *Han*, tho the word ſeems too ancient and general to have only ſuch an original.

3. *Moloch* was *Jupiter*, from the Name *King*, as *Jupiter* was, ἄνδρῶν τε θεῶν τε· *Jupiter Belus* being Famous among the Ancients, which *Belus* was *Moloch*, as before; called alſo by the *Phœnicians*, *Beelſamen*, or Lord of Heaven.

4. *Moloch* was ſometimes taken for *Apollo*, or the *Sun*, and we are apt to believe, more frequently, than for any other; 1. becauſe the *Sun* was indeed the chief God, the Real *Jupiter* of the ancient *Heathens*, as we find in *Julian's Orations*, and other Authors; and therefore particularly ſtiled Ἄναξ, or *King*, by their Poets, and other Writers. So *Theocritus*, Φοῖβε Ἄναξ, and Ἄνακ Ἄπολλον agreeing to *Moloch* and *Beelſamen*, as before, becauſe the *King*, as it were, or *Captain of all the Stars*, or the *Irchein Haſoamaim*, the *Heavenly Hoſt*, in the Jewiſh Tongue. Thus thoſe who worſhip the Hoſt of Heaven, are joyned with the worſhippers of *Moloch*, 2 *Zeph.* 5. and here by St. *Stephen*, who reckons the worſhipping of *Moloch* and *Chiun* as an inſtance of their Idolatry to the Hoſt of Heaven. Nay, the *Phœnicians* ſtole the Name of *Elion* for him from the ſacred Scriptures, ſignifying the moſt High God, which is ſeveral ways compounded, as in *Heliogabalus*, which we are apt to believe is only *Helio-Bagalus*, a little ſoftned, as it may be ſtill more jumbled in the Ἀγχίβαλος, beforementioned. And what if the Noted Name of the Sun, Ἀπόλλων, ſhould have the ſame original? which is writ more truly in the *Revelations Apollyon*, and that but little Remov'd from *Ap-Elian*, (the [e] being eaſily changed into [o], as Βαλεὼ for Βαλαὼ) from *Ap.* a *Face*, in *Chald.* and *Syr.* and *Elion*; as much as the *Face of God*: Either for God himſelf, a common *Hebraiſm* (*my preſence, or Face ſhall go with you*: That is, *I will do it*), or elſe for the Image or viſible Repreſentation of the moſt high God, as the Sun was eſteemed, and as ſuch worſhipped, by the more Refin'd Heathens. However, *Dr. Spencer*, and almoſt all others, take it for granted, That *Moloch* was the *Sun*; and he adds further, in his Diſcourſe concerning the *Iſraelites* offering their children to him; *That* Moloch, *the* Sun, *and* Fire, *being ſo clearly united with each other, in the* Religion *of the Heathens, 'tis Reaſonable to believe that when the Idolaters made their children paſs through the fire to* Moloch, *they did ultimately worſhip* Moloch, *or the Sun, but Immediately the Fire, as the ſymbol of the Sun.*

5. *Moloch* ſeems to have been the ſame with *Baal-peor*, as he with *Priapus*, *Bacchus*, *Mercury*.

Nay, in the 6*th* place, with *Venus*, *Luna*, *Juno*, and for fail, with *Ino*s. *Io*, *Iſis*, *Veſta*, *Rhea*, *Sybele*, *Lucina*, *Alitoreth*, and a Rabble of almoſt 100 more of 'em. That this is not *gratis dictum*, might eaſily appear, had we Room and Time to prove that *Baal* was an *Hermophrodite*, there being both the ὁ Βάαλ and ἡ Βάαλ mentioned in ſcripture, and *Baal-peor*, only that Idol (proved already to be *Moloch* and *Saturn*) in a *more Impudent poſture than ordinary*, wherein they *generally worſhipped* the Sun, as the principle of Generation, ſometimes joyning the Moon with him, as the paſſive principle; one of *heat*, the *other of moiſture*. Hence the *Deus Lunus*, as well as *Luna*, *Aſtartus* as well as *Aſtarte*, and thoſe execrable *Phalli*, with which *Euſebius* tells us they adorned *Bacchus* and *Herodotus*, *Mercury* (a fine ſort of an *Index*), for which Reaſon *Dr. Hyde* is of opinion, they were both of 'em included under *Baal-peor*, nor can *Priapus* be excluded.

Eſpecially *Venus* comes in for her ſhare, whom both *Cyrill* and St. *Jerom* judg to have been the ſame with the Star of *Rempban*, whom *Cicero* thinks the ſame with *Aſtarte*, and *Lucian* with the *Moon*; and who ſeems to have a peculiar intereſt in theſe *Succoth*, or *Tabernacles*; the *Succoth Benoth*, or *Tabernacles* of the *Daughters*, or *Girls* (*Filles de Joye*, as our Neigbours call 'em) from which *benoth* learned men derive the very Name of *Venus*; the B being eaſily chang'd into the V conſonant in a thouſand inſtances, in all the Languages in the World, and indeed the *vadageth* ב being almoſt the ſame with it; and the ש pronounc'd like S. as 'tis by all the *German Jews* at preſent, who read [*bes*] for [*beth*] as any may ſee in *Buxtorfs Synagog. Judaic.* Now 'tis notorious that *Proſtitution* was a common Ceremony in the *Worſhip of Venus*; ſo we find 'twas in that of *Baal-peor*, in the inſtance of *Zimri* and *Corbi*, and others; ſo the Authors of the *Syriack* Verſion underſtood the Law of not offering to *Moloch*; for inſtead of what we find in the 18th of *Levit.* and the 21. *v.* which the Seventy expreſs thus, τὸ ἔρμα τῆς σὰρκός σου οὐ δώσεις λατρεύειν ἀσχημοσύνῃ, they turn it thus, οὐκ ἔσῃ γεωχῖλα ἀλλοτρίων [7] *Moloch* is ſometimes taken for *Mars*, the *Collonel* at leaſt if not the *King* of all the Heavenly *Militia*; and in *Kirchers Coptic* Commentary, *Moloch* ſtands for *Mars* among the *Planets*; and yet [8] *Moloch* is *Arrabic* too, as he muſt be if he's *Saturn* and *Chiun*; which *Saturn* is ſometimes taken for *Adam*, as others for *Noah*, with the *Mythologiſts*, as is prov'd in the *Origines Sacræ*; And for *Abraham*, tho call'd *Iſrael*, in the *Phœnician Fragments*; And for *Rempban* or *Rephan*, or which is the ſame *Repban*, for him, who was a famous King of *Egypt*, mentioned by *Diodorus Siculus*, and who is put for *Saturn* in the foremention'd *Coptic* Commentary. But Dr. *Spencer* extends it yet further, and thinks *Moloch* is us'd in Scripture for any ſort of Idol, as the LXX by *King* or *Ruler*. Laſtly, It ſeems probable that the Devil himſelf was *Cupid* under this Name, which he *proudly* and *impudently aſſum'd*, as *Prince of this World*, and of the *Power of the Air*, which ſeems more than a conjecture, if we conſider the Accuſation of the *Jews*, *Pſal.* 106. 37. *They ſacrificed their ſons and their Daughters unto Devils*; which in the next *v.* is explain'd by [*the Idols of Canaan.*]

Now the *Tabernacles* mentioned, are judged by *Hammond*, and other Learned men, to have been of the Nature of the *ſilver ſhrines* of *Diana*. Little *Temples*, with Puppets or Images in 'em (like a Box of Beads and Crucifix) which they could eaſily *carry with 'em*, and keep *undiſcover'd*; tho theſe relating to *larger* Temples very probable the Succoth, Tabernacles, or Temples of *Venus* (as the other of *Diana*) into which the *Iſraelites* ſometimes turn'd their own Tents and Tabernacles, as in the *Worſhip* of *Baalpeor* before mentioned.

But ſtill how is *Rempban Chiun*? Eaſily if *Chiun* be *Saturn*, which we are ſure he is. 1. From the Teſtimony of *Abenezra*. 2. The *Perſian Etymologiſt*, quoted by *de Dieu* on the place. 3. The *Arabick Lexicon*, quoted by Dr. *Hammond*, and the Teſtimony of Dr. *Pocock*, who ſays the *Syrians* call him *Cevan*. 4. The *Temuna Chiun* in *Plaut. Pœnulus*, which is explain'd after by the *Temuna ſh'el*; which *El* has been prov'd a name of *Saturn*. 5. *Chiun* in the *Perſian* Tongue, ſignifies, *Great*, *Lord*, or *King*, ſo *Saturn* and *Moloch*, as before. 6. *Bacchus*, prefixed to the 8th ſphere, is called *Perikionius*, becauſe he went round that of *Saturn*. 7. *Anubis* from *Anobeah*, *Latrator* in the *Hebrew*, is called *Cyon* in *Greek*, as *Plutarch* witneſſes, whom he thinks the ſame with *Saturn*; whence perhaps our *Cuno Belin*; the ſame with *Malach-Belus*. The *Sun* is *Saturn*, being, Antiently call'd *Rempban* in *Egypt*, as *Chiun* among the *Arabians*, the Seventy uſe the word by which he was known in that *Country*. The *Star* of this their God ſeems to have been ſome little Images of that *Star*, like the Tabernacles beforementioned. Our Paper han't room for more, and we wiſh our vulgar Reader ben't tired with this.

*** M. *Maſon's* Life, Letters and Poems are now publiſh'd. Price 1 *s.*

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